ness which is not ours alone but seems to be at the basis of the material creation. Instead of the original and ultimate Consciousness which sees reality as a whole, we see active here a limited consciousness and either a partial and unfinished creation or a cosmic kinesis that moves in a perpetual circle of meaningless change. Our consciousness sees a part and parts only of the Manifestation,—if manifestation it be,—and treats it or them as if they were separate entities;, all our illusions and errors arise from a limited separative awareness which creates unrealities or misconceives the Real. But the problem becomes still more enigmatic when we perceive that our material world seems to arise directly, not out of any original Being and Conscious-ness, but out of a status of Inconscience and apparent Non-Existence; our ignorance itself is something that has appeared as if with difficulty and struggle out of the Inconscience.

This then is the mystery,—how did an illimitable consciousness and force of integral being enter into this limitation and separativeness? how could this be possible and, if its possibility has to be admitted, what is its justification in the Real and its significance? It is the mystery not of

an original
Illusion, but of the origin of the
Ignorance and
Inconscience and of the relations of
Knowledge
•and Ignorance to the original
Consciousness or
5uperconscience.